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Sidgwick, Green, Martineau, Smith, Ricardo, Mill—the writers and their books—are quickly dissected to show the dependence of their propositions on the epochs in which they were produced, and the futility of their pretension of finality. The criticism is in agreement with the tenets of the “new school” in ethics and economics, with its liking for anthropology, historical origins, and probing into the springs of behavior.

It is a good piece of monograph-making, lacking the unclearness, anemia, and redundancy which are enough prevalent in doctoral theses in the social sciences to give point to the layman's conviction that little wisdom on human problems issues from the graduate schools of the universities.

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Applied Eugenics. By PAUL POPONOE and ROSWELL HILL JOHNSON.

New York: The Macmillan Co., 1918. Pp. xii+459. \$2.10.

Our authors say that “eugenics consists of a foundation of biology and a superstructure of sociology.” They assume that the “eugenically superior or desirable person has, to a greater degree than the average, the germinal basis for the following characteristics: to live past maturity, to reproduce adequately, to live happily, and to make contributions to the productivity, happiness, and progress of society.” In accordance with the first statement the authors endeavor to suggest ways in which society may apply the biological principles to the social problems. The first seven chapters are devoted to a demonstration of the second statement. The remaining chapters of the book concern themselves with the application of eugenics to social problems.

The authors discuss both restrictive and what may be called positive eugenics. While they believe that restrictive or negative eugenics are necessary to the protection of society from the inferior germ-plasm, they believe that the endeavor to educate people to a lively concern for the germinal purity of the race is more hopeful. They assume all the way through the book that in social problems inheritance is of primary importance. They assume that under *present* conditions of society “superior” persons will secure superior economic returns for themselves, and thus economic success is the sign of germinal superiority. They also assume that the “superior” persons will not only obtain greater economic success for themselves, but that they will retain the earnings their superiority has won for them. Now it is open to question whether such assumptions are true. Certainly there are classes of people whose

social worth is not recognized by economic society. There are others who are superior in other than economic lines, but who have not the inclination to exploit their abilities for economic gain. There are others who can capitalize their abilities, but who, because of changing conditions, lose their fortunes, and there are still others who can capitalize their abilities and earn much money but cannot save it.

The authors show that eugenics has some light to throw upon social problems. Such problems as the care of those classes of people who are unsocial in their conduct by reason of a defective or abnormal inheritance have received most light from eugenics. But how little light this science has to contribute to some of the other social problems and the social programs of reform is shown by the discussion of such problems as taxation, democracy, socialism, child labor, etc., in chapter xviii. Happily our authors confess that in spite of the fact that certain of our social evils are eugenically helpful, they should not for social reasons continue to exist. For example, they say, "Is it necessary, then, to retain sexual immorality in order to achieve race progress? No, because it is only one of many factors contributing to race progress. Society can mitigate this as well as alcoholism, disease, infant mortality—all powerful selective factors—without harm, provided increased efficiency of other selective factors is insured, such as the segregation of defectives, more effective sexual selection, a better correlation of income and ability, and a more eugenic distribution of family limitation" (p. 388). The final chapter on "Eugenics and Euthenics" corrects some of the false balance to be found in the previous chapters. In that chapter they say, "The present book holds that the second factor (euthenics) is just as important as the first for racial progress; that one leg is just as important as the other to a pedestrian."

In spite of the overemphasis on the biological factor in social betterment in the earlier chapters of the book, those interested in sociology will welcome the book for the attention it calls to the social problems in which eugenics can make a real contribution.

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